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T H E
COMFORTS OF ARABELLA,
&c. &c.



THE
COMFORTS
OF
ARABELLA,
THE
DAUGHTER
OF
AMANDA.

TO THE WRITER OF FICTION ALONE,
EVERY EAR IS OPEN — CURIOSITY SPARKLES
EVERY EYE, AND EVERY BOSOM IS THROB-
BING WITH CONCERN.

AIKIN.

L O N D O N :

Printed for the Author by J. BROWN, No. 31, Fair Street,
Horfly-down, Southwark ; — Sold by J. Johnson, St. Paul's
Church Yard, J. Penny, Exeter, and Brown, Bristol, &c.

PRICE ONE SHILLING.



THE
COMFORTS
OF
ARABELLA, &c,

CHAP. I.

DEPRIVED of my best Friend, and retired from the World, as you find me, *said Arabella to a Lady who came to visit her,* I am not destitute of Comfort. The generosity of your Brother's intentions have been explained to me, and I must own, I esteem him the more, because his partiality for me has risen, not from any expectation of adding to his own
B Fortune,

Fortune, but, it should seem, from a desire of conferring one on a Woman, whose character he has, I fear, heard too much extolled.

The enquiries you have made, Madam, seem to demand from me, some account of myself, and of the foundation of that happiness which I enjoy, and which makes me truly indifferent about altering my condition. The gay circle in which you have spent the greatest part of your time, I know, hath not kept you from attending to religion; so that you will not be surprised, Madam, to hear me declaring, that religion hath been the source of all my enjoyment.

My Mother was sent to a distant part of this Country, by a Gentleman, who had deprived her of her virtue, with an annuity of Forty Pounds per annum to support her.

ber. There, in obscurity, was I born. Her engagements and her honour were such, that no one could ever learn from her the name or residence of my Father.

In that obscure retreat she bitterly lamented the only fault of her life. When I became able to discern the real piety and goodness of her heart, I was fully convinced her repentance must have been real and sincere. No doubt she had obtained that mercy which removeth from the sinner his guilt, and which covereth a multitude of sins.

The little income she had was sufficient, with proper management, not only to enable her to devote her whole attention to the nurture and admonition of her child, but also to give, occasionally, a small Benefaction to those who were in greater distress than herself, and to lay up

about Five Pounds annually for me, who was dearer to her than her life.

She was extremely well qualified to give me every necessary Instruction in reading, writing, arithmetic, and various sorts of needle-work. She also taught me the little I know of drawing, painting and music. Methinks the harmonious melody of her voice still sounds in my ear! It often filled me with sensations, which no language can possibly describe!

It sometimes grieves me, to think that I may have given her trouble, before I became acquainted with my duty, and with the motives which should always secure it. But this could not be long; for she lost no time to inform me, nor do I think she ever connived at any of my childish follies. The steadiness of her conduct

duſt kept me from oſetn deſerving the re-
proof, which ſhe would never fail to ad-
miniſter when I erred. The knowledge
of her diſapprobation — the authoritative
look ſhe would put on, would ſubdue my
heart. In ſhort, ſhe made me acquainted
early with the Duty of a child to ſo good
— ſo affectionate a Parent. — For all her
kindneſs to me in theſe reſpects, I hope, I
ſhall ever be thankful to that God, whoſe
love was ſhed abroad in her heart.

But this was not all. She was ſolicit-
ous to make me underſtand my Duty to
my fellow-creatures in general, and alſo,
to God. I did not indeed, for ſome years,
underſtand the arguments ſhe produced
to prove the exiſtence of the Deity ; but
by attending her animated devotions, I
was inſenſibly led to an undoubted perſua-
ſion of the truth of the Doctrines. A Ha-

bit of piety was interwoven with the improvement of my mind; and I am fully persuaded that if there is any excellence in my character, of which your Brother, Madam, has been led to form too high an opinion, it has all, under the blessing of God, sprung from hence. In short, she “taught the young Idea how to shoot--she “reared the tender thought,” and I could not help loving my Creator in the days of my youth.

Nor was she less solicitous to impress me with benevolence towards Mankind. “They are all,” she would say, “the offspring of the same heavenly Father, equally near and dear to him, and equally sure of his favour, if it be not their own fault. Those poor children who keep the flock of Farmer *Fellows*, are as much the objects of his love, as thou art. And would to God!

God! that rich man's Son, was not taught, by the example of his Father, to forfeit the regard of the Deity! — Be careful my child, that the examples I give you, be reduced into practice."

Often, when engaged at needle-work, instead of defaming our neighbours, or repeating the injuries we had occasionally received, she would give it as her opinion that Mankind are *naturally friends* — that the offences they give each other are either the effects of ignorance, or of a bad policy; — that the ignorance of the offender ought to excite our pity, and our endeavours to give him better information, — that if no one was interested in quarrels, or derived honor or emolument from them, there would be scarcely any to be found; that most, if not all the wars which disgrace the page of History, were found-
ed

ed in the interested motives of a few individuals, — and that the list of widows and orphans made by the preceding War, had almost excited in her breast, a desire of revenge against those Persons, who by their want of honesty, had occasioned it. But such was the benevolence of her soul, that she would not harbour revenge; but submitting the case to him who judgeth righteously, she prayed “ Father forgive those enormous Sinners ! ”

Sometimes when engaged in the same employ, she would give me an account of the different sects into which Christians have been divided, and the great errors into which some of them have fallen. Once in particular, when she was discoursing on this subject, I expressed a wish that all other sects might be forcibly suppressed, but that of which she herself was
 one.

one. At which she exclaimed, " O my
" Daughter recollect yourself ! you know
" not what spirit you are of. Who hath
" made you a judge of another Man's
" Servant ? If you think you have a right
" to suppress those who judge differently
" from you, you place yourself in the
" papal chair. Those who are of a dif-
" ferent opinion, have an equal right to
" wish to suppress our party. And if
" these discordant wishes be attempted to
" be put in practice, what will the conse-
" quence be, but war, which you know is
" the greatest curse that can befall Man-
" kind, especially a mercantile Nation.
" Do you not recollect that Stanza of
" your admired Poet ?

" Let not this weak unknowing hand
" Presume thy bolts to throw,
" Or deal damnation, round the Land,
" On each I judge thy Foe."

Ashamed

Ashamed and confounded, I blushed
 and begged her pardon, and confessed that
 my intolerant wish, was presumptuous and
 sinful. Immediately her pardon was sign-
 ed by her looks and her lips. And in
 order further to enforce the lessons she
 had been teaching, she added, " You
 " have as great an opinion of the under-
 " standing of Parson Trueman, as you
 " have of his goodness: And you know
 " his Sermon on the right of private judg-
 " ment taught us, that we are to acknow-
 " ledge no Man on earth, our Master, in
 " the concerns of Religion — that every
 " one has a right to judge for himself —
 " that one is our Master even Christ —
 " that no religion, which doth not injure
 " others, can be a bad one; and that re-
 " ligion consists, not in forms or opinions,
 " but in the regular practice of piety, be-
 " nevolence and self-government. For
 our

“ our great Master declares, *Not* every
“ one that saith unto me, Lord, Lord,
“ shall enter the Kingdom of Heaven,
“ but he that DOETH the will of my Fa-
“ ther who is in heaven : And if ye know
“ these things, happy are ye if ye *do* them.”
— But I must stop for the present, as I
see my Bookseller coming, and I must set-
tle a small account with him.

CHAP. II.



C H A P. II.

I WAS afraid, Madam, before you assured me of the contrary, that the account I have partly given you of my Mother, must have tired your patience, for want of being sufficiently interesting. Desired, as I am, then, to proceed, I beg you will not consider me as attempting to teach you, but only endeavoring to repeat some of those instructions which I have had the happiness to receive, from the best of Parents, and which, under the divine blessing, have been the foundation of the comforts which I now enjoy. The short Walk we have just taken, reminds me of some of those in which I received many a virtuous lesson from her, whose delight it was, to bring me up for usefulness and happiness.

happiness. The hours she passed with me in the open air, were to me, those of improvement. She would point out to me, the variegated beauties of the flowers on which we trod — the different natures of the various productions of the earth, — and never fail to remind me of the power, wisdom, and goodness of the great Creator. The vast expanse before us, was used to enlarge my conceptions of the attributes of the divine Being. Clouds beyond clouds by day, and star beyond star by night, were made to convey new Ideas to my mind.

“ Be not terrified my Child,” said my Mother, on one particular occasion, “ by
 “ that flash of lightening, nor yet by the
 “ roaring thunder that succeeds it. They
 “ are both very innocent, if the electric
 “ fluid, discharged, be not conveyed to

C

“ you

“ you by some conductor. In such a
 “ scene as this, do not unite yourself to
 “ any metallic instrument or substance;
 “ and think yourself more safe in the open
 “ air than under high trees; and, especi-
 “ ally, more safe under the care of the
 “ Deity, than under the protection of
 “ Man, tho’ the advice of men of know-
 “ ledge and experience is not to be slight-
 “ ed. It is God defends us, by night and
 “ by day, from the numerous perils to
 “ which we are exposed. It is his word
 “ makes the thunder cease, and causes the
 “ vivid flash to die away! those torrents
 “ from on high, descend at his command,
 “ to moisten those Spots of the Earth,
 “ which he thinks fit to water. This
 “ solemn scene should excite your Soul to
 “ to adore and love him.”

But

But soon the cælestial canopy grew bright again, and the parched earth swallowed up the drops that watered it. We proceeded again from our shelter, and were greatly entertained by the Songsters of the groves that surrounded us. My Mother moralized, and assured me, as we went on, that the melody which hung on every spray, excited gratitude in her heart, and that she wished daily to cultivate a more lively sense of that divine goodness which we experienced.

The scene, Madam, was fragrant and delightful; and aided by the instructions which she gave me, I felt in my heart an increase of the love of God. — We were both so captivated by the beauties which displayed themselves around us, and the importance of the subject of her discourse, that when the western Sun withdrew his

beams, we found ourselves farther from home than we at first intended. We saw the necessity of returning, and perceiving the approach of night, my Mother said,

“ My dear Daughter, I think we shall
 “ not be able to reach our habitation before it is quite dark. But I trust you
 “ would not be greatly alarmed if you
 “ were now alone, if you can be said to
 “ be so, while in the presence of the
 “ Deity, and under his all-sufficient protection. I trust you have not yet been
 “ guilty of any thing which should impress your mind with any extraordinary
 “ fear; and if you have, what occasion is there to be more afraid by night than
 “ by day? You know there is but one
 “ SUPREME AGENT in the universe, and
 “ that all others are subject to his control — that your being disturbed, by his
 “ permission, is not more probable, by
 “ night

“ night, than it is by day — that any in-
 “ terruption except from men, beasts, or
 “ the elements, would be miraculous, —
 “ that miracles have long ago ceased ; and
 “ that the old tales of apparitions have
 “ been the produce of weak and disturb-
 “ ed imaginations. You have never heard
 “ many of them, and I could wish they
 “ may never be again repeated, in the
 “ hearing of children, as they have been
 “ the fruitful sources of trouble to many.
 “ As to those who are under the weight
 “ of personal guilt, I do not wonder that
 “ they should be haunted by fears. But
 “ had it not been for the tales concerning
 “ night apparitions, which had effect on
 “ their unripened minds, when children,
 “ they would have been as destitute of
 “ fear, by night, as by day.

“ Indeed, should the Deity think fit
 “ to permit, or to send any Spirit to in-
 “ form or molest us, it is much more
 “ probable that the day would be chosen
 “ for the purpose, that the matter might
 “ be more certain and notorious. But
 “ I trust my Daughter, that you are fully
 “ convinced, that we have had all ne-
 “ cessary information by the greatest of
 “ all divine Messengers, Jesus of Naza-
 “ reth; and that those punishments of Sin,
 “ which are not effected by the common
 “ course of providence, are reserved for
 “ another state.”

Such reflections as these, Madam, kept
 me from superstitious fears. Indeed she
 often told me, that to screech on trifling oc-
 casions, such as the fall of a Tea Dish, has
 an ill effect on the mind; and is calculated
 to produce many disasters, which might
 have been avoided. Being not hurried by
 trifles

trifles herself, she was sorry to see many of our acquaintances so frequently discomposed by them; as their enjoyments and their days were thereby shortened.

At last, dark as it was, we arrived in safety at our Cottage; and, after a moderate refreshment, we concluded the evening with our usual Devotions, which were always rational, and fervent, and expressive of the gratitude we felt for the deliverances and comforts of the day.

While we were preparing for rest, not yet worn out by fatigue, she said, " We may possibly be affected in our
" sleep by the images of those affecting
" scenes which we have been contem-
" plating in the course of the Day.
" Dreams are caused either by the state
" of the body, or by the workings of the
" imagination. It is not therefore to be
" wondered

“ wondered at, that we should, even in
 “ sleep, occasionally dwell on the most
 “ pleasing or the most painful objects we
 “ have beheld when awake. You, my
 “ Daughter, have not been taught, as
 “ some unhappily have, to consider
 “ Dreams, as prognostications of future
 “ events. Future and secret things be-
 “ long to the LORD. With these, we
 “ have nothing to do, and I assure you,
 “ I am very happy, to be ignorant of
 “ them. If they should be pleasing, the
 “ delight will be more complete, when it
 “ comes unexpected; if otherwise, to
 “ meet the trouble half-way, is to double
 “ it. I cannot therefore see that any
 “ confidence is to be placed in Dreams,
 “ or that they can be of any use. The
 “ wise Man saith there is much vanity
 “ in them.

“ That

“ That you may not often be trou-
“ bled with them, take and follow this ad-
“ vice ; — *Do not repeat them to other Peo-*
“ *ple.* To repeat Dreams, is, I am per-
“ suaded, a means of making us dream
“ the oftener. Besides, to me it appears
“ ungenteel.

“ Nor would I have you, ever to
“ give ear to Fortune-Tellers. They
“ are all tellers of lies. How can they
“ know what is to happen to you, when
“ they do not know what is to happen to
“ themselves. When Farmer Longman’s
“ Daughter sent for old Kate Cunning to
“ read her fortune, that deceitful crea-
“ ture made such haste, that she fell from
“ the stile and broke her Arm. Is it
“ reasonable, to suppose, that as she
“ knew nothing of her own fate, she
“ could

“ could foretell that of the giddy Lucy
“ Longman ? ”

By such observations as these, Madam, which she would often renew and vary according to the occasion, my Mother so fortified my mind against superstitious fears that what terrifies and alarms some, who think they have had a superiour education, has no effect upon my mind. She would say that such fears may haunt the guilty; but that, with innocence, they have nothing to do; — and that the soul that confides in the Deity, from right notions of his perfections, will never seek the knowledge of future events; because it does not belong to man to know them, any farther than they are connected with causes which fall under his immediate inspection.

You

You would have been entertained Madam, to hear her explain the conversation between Saul, that weak Monarch of Israel, and the Witch of Endor; who, she said, lived near the field of Battle — must have been well acquainted with the state of the contending armies, and who said nothing, but what any person of good sense, might have said, when beholding the King of Israel so weak as to seek information from an old Woman, who deceitfully pretended to divination, or to a correspondence with invisible Beings.

My Mother had probably seen the illustration of this matter, given us by Dr. CHANDLER, in his Life of David, which I have since perused with pleasure, as it seems so correspondent with what my Mother said upon the same subject.

C H A P. III.

TH A T my Mother's religious sentiments, Madam, must have been rational, as you remarked when the Tea was brought to the Table, is very true. She thought practical religion the best exercise of reason, and that that religion which is not founded in reason, is a mere delusion; that it may engage the passions, but cannot exercise the sublimer powers of the mind, and that it is not to be trusted in great temptations.

I recollect one anecdote she told me of poor Jane Tender. She had heard the poor Woman was not expected to get over her illness, and went to see her; but was much astonished to find her so unconcerned

cerned about her approaching dissolution, and using a very unbecoming language to another who attended her, as if she had never known that it was sinful, to take the name of the Deity in vain. “I remonstrated with her” said my Mother, “and found she had scarcely any sense of religion left upon her mind — that she could derive no consolation from any virtuous habit; for she did not seem to have ever acquired any,—and, that her only hope was, that she had been elected, as she had been some years before renewed, as she said, and had attended the private meetings of the Society. But alas! my Daughter,” said my Mother, “I fear the effects of her renewal were very transient. She had forsaken her profession, for a long time, and seemed to be dying without any symptoms of real piety, which, to me,

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“ appeared

“ appeared never to have engaged the
“ sublimer powers of her mind. Her re-
“ ligion was not a rational one ; for she
“ said, she thought Christ had done all for
“ her salvation, and that her own ill-con-
“ duct could not render it insecure. —
“ Thus religion, with her, was not a per-
“ sonal thing. Beware my Daughter!
“ Be not led away from the simplicity of
“ the Gospel.”

This brings to my recollection another instance, which she mentioned, of the transient effects of enthusiasm. “ Squire
“ W. — of C. — said my Mother
“ had been much addicted to drinking,
“ and other vices. He went to hear an
“ itinerant Preacher who came to the
“ Neighbourhood. He had no design of
“ being benefitted ; but was led by curi-
“ osity, and the fame of the Preacher
“ Notwithstanding,

“ Notwithstanding, the vehemence with
 “ which the oration was delivered, alarm-
 “ ed him. He felt the accusations of
 “ conscience, and attended the Minister
 “ again and again. His fear of hell be-
 “ came intolerable. He prayed for mer-
 “ cy, and intreated an interest in the
 “ prayers of others.

“ At last, by the marks of real conver-
 “ sion pointed out by the Preacher, he
 “ conceived himself a convert, and was
 “ assured that his salvation was certain.
 “ He soon became a Member of a chris-
 “ tian communion, and, while his passions
 “ were thus deeply engaged, really forsook
 “ his Tavern.— But by degrees, the flame
 “ of the passions died away, and being told,
 “ that God saw no sin in his people, and
 “ that he himself was one of them, he be-
 “ came more unguarded — fell occasion-

“ ally to excess, — and the old habit re-
 “ turned with double fury. At length, he
 “ became incapable of using any food —
 “ lived some time on ardent spirits, and
 “ died in a most confirmed habit of
 “ drunkenness.

“ But” said my Mother, “ What
 “ grieved my soul, was to hear the poor
 “ Gentleman say, at intervals of sobriety,
 “ if such he may be said to have had,
 “ during the last year of his life, that he
 “ could, with truth, declare, that the re-
 “ turn of his evil habit was owing to that
 “ sense of security, into which he had
 “ been raised, by the opinion, instilled
 “ into him, at the time of his alarm —
 “ *that there was no such thing as falling from*
 “ *grace* — and to his not attending to the
 “ Apostle’s exhortation, *Let him that think-*
 “ *eth he standeth, take heed lest he fall.*

“ Had

“ Had 'Squire W ———'s reason,”
 added my Mother, “ instead of his pas-
 “ sions, been engaged in his reformation
 “ — had the advantages of sobriety and
 “ the excellencies of virtue, been pre-
 “ sented before him, in all their alluring
 “ beauties — had he been taught, that
 “ forming a virtuous habit, which is not
 “ to be done without care and persevering
 “ exertions, was of more importance to-
 “ wards securing his salvation, than barely
 “ assenting to articles of faith, which he
 “ could not comprehend; — in short,
 “ had reason and not the passion of fear,
 “ alone, been addressed, he might have
 “ possibly been a happy Man. Attend
 “ my dear Daughter, to the instructions
 “ that are given you, and embrace those
 “ opinions, alone, which approve them-
 “ selves to your reason.

“ You know,” continued my Mother,
 “ that our worthy Minister often tells us,
 “ that we are not bound to be of the same
 “ sentiments with him, but to think for
 “ ourselves, with boldness and freedom.
 “ His candid and ingenuous conduct in
 “ this respect, has been the means of
 “ winning me over to his opinion ; and
 “ I am now obliged, by conviction, to re-
 “ ject some sentiments which I formerly
 “ thought to be the very fundamentals of
 “ Christianity. Had he formerly told
 “ me, that I must believe as I now do,
 “ or be damned, I think I should have
 “ been prejudiced against what he had
 “ to say. But when I was only exhort-
 “ ed to attend to the argument, with
 “ the full liberty of judging for myself,
 “ conviction ensued, and I am persuaded
 “ I have been led to embrace the truth,
 “ as it is in Christ.”

“ I knew,

I knew, Madam, to what these hints referred. My Mother had frequently told me, that she had formerly attended trinitarian Worship, and believed the doctrine as others do, *i. e.* she had assented to it, tho' she had no comprehension of it — that when she was convinced that believing what is not understood, is neither meritorious, nor possible, she suspected she could not properly be a trinitarian, tho', with others, she had professed her belief of the doctrine — that, then, she began to examine it with due seriousness, intreating that God, whom her soul loved, would lead her to the knowledge of the truth — that in all her investigations of natural religion, she could discover no traces of more than ONE ALMIGHTY BEING — that she then applied to the scriptures of the Old Testament, to see whether God had taught the Jews, in this respect, any thing

thing different from the dictates of the religion of nature—that she found all these writings refer, not to THREE, but ONE GOD ——— that the passages which some christians have considered as teaching the doctrine of three Gods, or of a trinity in the Godhead, were never understood in this sense, by any of the pious and learned Jews, who may well be supposed to be best acquainted with their own writings,—that turning, then, to the discourses of Christ, she had found all these, inculcating the doctrine of the UNITY of GOD, whom he asserted to be his Father, to have *sent* him, and to be *greater* than he—and that the Apostles also, in their discourses and epistles taught the same doctrine, that, to Christians as well as Jews, *there is but one God even the Father.*

And

And pursuing this enquiry, Madam, my Mother added, that she found that the passages, which teach this Doctrine, are express and clear; and that those passages which have by some, been supposed to teach a different opinion, may be explained in conformity with the Idea of the Unity of God, without destroying their sense or rendering them absurd; whereas those that teach the divine Unity, with clearness, can never comport with the Idea of *three* Gods, or a trinity, without perverting their evident meaning and design. From all this, she concluded, that the doctrine of the Trinity is not a Scriptural doctrine, but a human invention. And by pursuing her enquiries further, she had discovered, she used to say, that the trinitarian doctrine was introduced into the Christian Church, but by slow degrees, by those who wished to incorporate their heathen

then

then notions, with the pure Doctrines of Jesus of Nazareth. *

Often, Madam, would she conclude such reflections as these by exclaiming,
“ How full of consolation is the doctrine
“ of the divine Unity! It is the most
“ diametrically opposite to that of the
“ heathen Divinities. — Believing there
“ is but *one* indivisible God, I am not
“ distracted in addressing him, as I should
“ think those must be, who believe there
“ are more than one, or that, as they
“ say, that one God consists of three
“ persons, lest they should give to one,
“ the glory that belongs to another. I
“ approach him, not only with humility
“ but

* See General View of the Argument for the Unity of God, by Dr. Priestly, price 2d. also; his History of the Corruptions of Christianity, and Porter's Defence of Unitarianism.

“ but also with confidence, because, as
“ he is but *one* Being, his will must be
“ one, and there can be nothing to in-
“ cline him to alter his gracious purpo-
“ ses towards me: And I am sure that
“ his purposes must be gracious, because
“ it is declared that he is good to all, and
“ that he hath no pleasure in the death
“ of him that dieth, but rather that he
“ should turn from his evil way and live.”

“ My heart,” she used to say, can
“ never be sufficiently thankful for those
“ heavenly means — those particular oc-
“ currences, which contributed to con-
“ vince me of my former errors, and to
“ fix me in the belief of this rational and
“ comfortable Doctrine! My soul is
“ almost over-powered with enjoyment,
“ whenever I reflect on these words of
“ the great Redeemer, *I ascend to my God,*
“ and

“ *and to your God, to my Father and your Fa-*
“ *ther. What faith my aspiring Soul ! Am*
“ *I related to the Deity, as Jesus was ?*
“ *Will he esteem me, as he did the Man*
“ *who obtained the name of, his only be-*
“ *gotten Son ? I am sure he will, if I*
“ *could but be equally virtuous and holy.*
“ *To him therefore my soul cleaveth ;*
“ *nor shall any of the allurements of this*
“ *vain world, ever separate me from him.*”

CHAP. IV.



C H A P. IV.

I AM sorry, Madam, to find that the alarming fire which took place so near us last night, and consumed some of my little property, has been the means of shortening your visit, and of depriving me of the happiness of your agreeable company. I was much concerned, indeed, to see you so hurried; and as you have now imposed upon me the task of informing you, why I was not more alarmed, I will endeavour to give you the reason, by hastening to the sequel of the relation, in which I was so suddenly interrupted.

It was my intention, Madam, to give you an account of the last illness of my Mother, and that example of Christian fortitude and resignation which she gave

E

me,

me, while the strength of her constitution was wearing away. But if I should have an opportunity of returning you the visit, I may perhaps *then*, resume the subject. Suffice it to say, that her death was full of comfort, hope, and joy.

At some future opportunity, I may also give you some account of my situation while the companion of Lady B——, and the manner in which her Ladiship was pleased to make this comfortable provision for me, a neat Cottage, Gardens, &c. with a considerable sum of money given by will, at her death. Her memory, as well as that of my Mother, will never be erased from my mind ! the example of the last as well as that of the first, has I trust taught me *how to die*, when the time comes !

S E C T. I.

THAT I was not more alarmed or hurried, by last night's awful visitation, is perhaps owing, in a great measure to the example, and instructions of my Mother. Seeing her always calm and composed, and being often told by her, that this is a duty, and that it is also the means of happiness, I was led to form a habit of composure early in life. And being assured that neither invisible beings, nor the raging elements, can molest, without immediate permission from the Deity, and that he is the ever-present approver of virtue, I enjoyed a kind of divine security, even from my infancy.

Had I been taught, as some young people are, even by their Mothers, who

ought to know better, that I was liable to be molested by spirits, — that I was less safe in the darkness than in the open day, or that fortune-tellers — those knaves of society — could inform me of what was to happen, my confidence in the Deity would have been, doubtless, much weaker than it is, and my mind would have been filled with vanities, inconsistent with the proper discharge of my duty: and where duty is not discharged, no wonder the soul should be haunted and distressed.

In short, Madam, my education was rational and sober, and I cannot help considering this, as one of the great sources of my present comfort, and the reason of my having such a government over myself in the late awful event, at which you were pleased to express such wonder. I am sorry to have reason to say, that, I think, the hurry into which I saw one
Mother

Mother thrown, on a similar occasion, had such an effect on her Daughter, who was ill, as to increase her disorder, and, I fear, to shorten her Life. Why will not the Ladies and Dames of our day, from such considerations, learn prudence and wisdom, if not religion?

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SECT. II.



S E C T. II.

ANOTHER source of comfort to me, is that early habit of piety and virtue which was impressed upon my mind. My Mother never endeavoured, at least, since her sentiments became rational, to impress me with any *dread* of the divine Being. I was not often told, "He is ever present to be angry with your sins, or to punish them," — which is the only idea impressed on the minds of some children—but, "He is always present to bless and protect you, and approves of your good conduct: and therefore it would be wrong and ungrateful to do any thing which he abhors or forbids."

Such ideas as these, Madam, impressed me with the *love* of the Deity, and the thought

thought of him was always welcome to my heart. It had such an early effect upon my soul, that doing what I understood to be pleasing to him was my greatest delight. — In short, Madam, it became *habitual* to me early in life; and any temptation to the contrary, seemed unnatural and offensive. Often have I reflected with pleasure on those words of our great Law-giver, which my Mother used to repeat, “ My meat is to do the will of him that sent me, and to finish his work.”

“ From what I have observed,” she used to say, “ I am fully persuaded that
 “ the force of *habit* is the same, whether
 “ it be formed on the side of virtue, or
 “ vice. A difficulty is felt by the habit-
 “ tually vicious, to comply with the dic-
 “ tates of conscience and the divine com-
 “ mands, — and it is equally difficult for
 “ the man who is become habitually vir-
 “ tuous

“ tuous, to comply with what may be cal-
 “ led a great temptation, or to give way
 “ to the meaner inclinations of our im-
 “ perfect frame.”

As to myself, Madam, I am well satisfied that I should, ere this, have been involved in great crimes and guilt, and therefore have been in a very miserable state, were it not for the force of the habit which, by the grace of God, I was enabled to form, in early life. For this habit, which, I hope, is now confirmed, I shall be ever thankful to that sovereign goodness, which hath disposed me to be, what I deem an honour, — a sincere disciple of the lowly Jesus.

SECT. III.



S E C T. III.

TO have endeavoured to comply with the moral requisitions of the Redeemer appeared early, to me, to be insufficient, without obedience also to his positive commands. I thought it therefore my duty to bear my humble testimony to the truth of Christianity, by making a public profession of it. This profession was not forced upon me by my Mother, nor any other human authority; but it was my *own* personal and *free* act. She used indeed to say, “ I know that men
“ may submit to the Ordinances of Baptism and the Lord’s Supper, and yet
“ be strangers to genuine piety. But I
“ cannot well conceive, why any one who
“ loveth the Lord Jesus Christ in sincerity,
“ ty,

“ ty, should neglect the Ordinances of his
“ church and the communion of his fol-
“ lowers.”

I was afraid, Madam, that this conduct would be unfriendly to that habit of piety, which I was solicitous to form, and therefore made haste, and delayed not to obey the positive institutions of the gospel ; — and I am fully persuaded that this hath been a great mean of keeping alive in my heart, a sense of my obligations to the sovereign love and infinite mercy of God, manifested to men by the mission of Jesus of Nazareth.

This therefore is a source of comfort to me, that I have not acted as if ashamed of the gospel of Christ, but have as yet been scrupulously obedient to what I thought to be the will of God and the Redeemer. Sorry I am to think of some
of

of my late acquaintances, who were deaf to the dictates of their consciences in this respect, and who for that reason could receive no comfort on their dying bed. Miss Rachel Love, when I went to see her, just before her departure, was greatly troubled, lest that favour, which she had slighted by the neglect of these acknowledged duties, should be withheld from her. — To me, Madam, these ordinances and obedience to them, accompanied by a sense of the divine favour, have been the sources of comfort and joy; and have therefore contributed to that ease which I feel, in even those scenes which prove alarming to others.

S E C T. IV.



S E C T. IV.

THE doctrine of the divine BENEVOLENCE, Madam, was one of the general subjects of my Mother's discourses to me. She thought, as she often told me, that it is the only one which can captivate an enlightened mind; and that if it was more generally understood, and more frequently exhibited to the common people, it would go a great way towards enlightening their minds and making those who are the most numerous, the most useful and happy class of the community.

“ That God is good — that he is bene-
 “ nevolence itself,” said my Mother, “ is
 “ a doctrine which I learn from a view
 “ of his works, which are all calculated
 “ to promote the happiness of the human
 “ race.

“ race. And were I more acquainted
“ with the connections and dependen-
“ ces of the various parts of the universe,
“ I should doubtless discover many marks
“ of wisdom and goodness, of which I
“ am at present utterly ignorant. But
“ in the holy scriptures I find it particu-
“ larly declared, that he is good to ALL,
“ and that his tender mercies are over all
“ his works.

“ From this doctrine of the divine Be-
“ nevolence, which I find interspersed in
“ various forms, in different parts of scrip-
“ ture, my soul draws her comfort. And
“ I am persuaded, my dear ARABELLA,
“ she said, that it will be the foundation
“ of complete comfort to *you*, when it
“ has taken a full possession of your
“ heart.

F

“ As

“ As to myself,” she added, I con-
 “ clude that if he is good to all in gene-
 “ ral, he must be so to you and me, in
 “ particular. The doctrine, that God is
 “ good to a *few* alone, that he hath selec-
 “ ted a few to himself, and left others
 “ without the possibility, or the necessary
 “ means of salvation, can never be grate-
 “ ful to a Mother, who feels a tender af-
 “ fection for her Child. Such a one, I
 “ should think, must be troubled with the
 “ idea, that she may have been the means
 “ of giving existence to one, at least, of
 “ that vast number, for whom no happi-
 “ ness hath been provided. Could I en-
 “ tertain such a notion concerning you,
 “ the only comfort, of a temporal na-
 “ ture, I have in the world, I should
 “ not be able to believe that the Deity
 “ is good! I am persuaded I should not
 “ be able properly to love him. But
 “ while

“ while I am convinced that he hath made
 “ every provision which is necessary for
 “ *your* final happiness, as well a mine, I
 “ feel myself bound to love him on your
 “ account as well as my own. Under
 “ the influence of this pleasing idea, I
 “ cannot help prostrating myself before
 “ him with ever-new delight.

“ In me,” she added, “ it would be
 “ a presumption, to suppose that God hath
 “ designed happiness for you, and not for
 “ Mrs. Bountiful’s daughter. My mind in
 “ that case would enquire for the reason;
 “ for a gracious and good Being, can do
 “ nothing without reason. And could I
 “ arrive at any probable solution of the
 “ difficulty, I should still wish that Miss
 “ Bountiful partook of your happiness;
 “ — yea, that even the children of poor
 “ Jonny Crafty, who stole the turnips
 “ from my garden, should partake of it

“ also. And am I more benevolent than
 “ the Deity? Would it not be sinful to
 “ suppose it! If it be consistent with
 “ finite goodness to wish the happiness of
 “ all, which, I trust, God alone hath dis-
 “ posed me to do, I am sure it cannot
 “ be consistent with INFINITE GOOD-
 “ NESS, to do the contrary. O my dear
 “ ARABELLA, the infinite goodness of
 “ the Deity *may*, and probably *will*, ac-
 “ complish the happiness of all, at some
 “ future period of their existence! Af-
 “ flictions here, and perhaps, hereafter,
 “ may be the necessary means of doing it.”

When poor Crafty, Madam, came to
 beg my Mother's pardon for his theft, and
 to offer her satisfaction, she said she would
 have no recompence, but, hoping he
 would forsake his iniquity, she would for-
 give him *freely*, as she hoped to have for-
 giveness

giveness herself, at the hand of God. And when he was gone, she looked up with that holy fervour which generally accompanied her devotions, and said, *O thou Father of forgiving love, forgive us our trespasses as we forgive them that trespass against us.*

This was the first time, Madam, I understood the meaning of this part of the Lord's Prayer ; — nor should I have then perceived it, had not my Mother added, “ My dear ARABELLA, you see what I
 “ have done. I have accepted no recompence at that poor man's hand. Had
 “ I accepted or demanded satisfaction,
 “ you would have said, that I did not *for-*
 “ *give*, but was fully *paid* for the injury
 “ done me. I could afford to go with-
 “ out recompence, better than he could
 “ afford to make it. I thought it, there-
 “ fore, in this case, my duty so to do. I

“ need *free* forgiveness myself; — but
 “ Christ doth not encourage me to expect
 “ it, if I do not forgive freely. For As we
 “ forgive, we shall be forgiven. — That
 “ God expects us to forgive freely, ad-
 “ mits not a doubt. If so, can it be pos-
 “ sible, to suppose that he himself doth
 “ not forgive freely, without any recom-
 “ pence? How inconsistent with the be-
 “ nevolence of the Deity, is the idea,
 “ that he doth *not* forgive freely—— that
 “ he would not forgive the offences of sin-
 “ ful men, without complete recompence
 “ — that he imputed their sins to the
 “ holy Jesus, and punished him for their
 “ crimes. Would it have been good,
 “ wise or just, in me to punish my inno-
 “ cent ARABELLA, for the theft of Jonny
 “ Crafty? I should have been condem-
 “ ned by my own conscience, and by the
 “ reason of mankind, if I had done it. The
 “ act

" act would have been unjust. It would
 " have been a check upon innocence,
 " and an encouragement to crimes. And
 " shall such a conduct be attributed to
 " the Deity? Shall that, be thought wise
 " in him, who is benevolence and per-
 " fection, which would be thought cri-
 " minal in man? Forgive, O thou Foun-
 " tain of mercy, the dishonorable ideas
 " which frail mortals have entertained of
 " thine infinite benevolence! Forgive
 " them O Father! for they know not
 " what they do."

In this manner, Madam, my Mother
 used to illustrate the doctrine of divine
 benevolence, which she asserted to have
 been the foundation of joy to herself, and
 which I am sure, hath been one of the
 great sources of comfort to me, ever since
 I had any proper idea of it. She used
 to say that, when viewed in this light, it
 affords

affords the best motive for benevolence amongst men — that if God had insisted upon having a complete recompence, the forgiveness of injuries amongst men, would have been void of foundation, — and also — that the punishment of sinful men, would have been the greatest wound that divine justice could possibly have received.

Erratum. After the word punishment, add, of the holy Jesus for the Offences &c.

SECT. V.



S E C T. V.

AFTER the account I have given you, Madam, of my Mother's views of the divine benevolence, you will naturally conclude, that she could have had no necessity of recurring, for comfort, to what hath been called the doctrine of atonement, at least, as it was commonly understood in the darker ages of Christianity. As she thought it would have been inconsistent with the benevolence and justice of the Deity, to punish the innocent Jesus, for the iniquities of sinful men; and that divine grace is the FREE GIFT of God, — she could not suppose that his sufferings and death were the means of rendering the Deity propitious to sinners. She thought the sufferings of no man, however

ever excellent his character might be, could have any effect on the designs or actions of HIM, who is invariably the same from everlasting to everlasting.

“ I do not,” she said, “ diminish the
 “ excellence of the character of Christ,
 “ by supposing him to have *been made*,
 “ as the Apostle expresses it, *in all things*
 “ *like unto his Brethren*. No, in this view
 “ his character appears more exalted. If
 “ he was tempted in all things even as we
 “ are, he must have been of the same
 “ make with ourselves. Without being
 “ truly and properly a human Being, and
 “ nothing more, the things, which prove
 “ temptations to us, would have been no
 “ temptations to him. The offer of all
 “ the elegant robes in which the Lady of
 “ the Mannor is clad, and the equipage
 “ that attends her, might have some effect
 “ to draw you aside to do what conscience
 “ disapproves;

“ disapproves; but the prospect of enjoy-
“ ing the rags, which scarcely cover the
“ nakedness of poor Crafty’s Children,
“ would have no such effect. In like
“ manner, if Christ was not of the same
“ make as ourselves, — if he was a crea-
“ ture of superiour formation — of the
“ angelic order, — it could be no temp-
“ tation to him to be offered the King-
“ doms of the World: How much less,
“ had he been the Proprietor — the sole
“ owner, of the Universe?

“ To me,” she added, “ it appears
“ that those who hold that Christ was more
“ than human, destroy all his merit and
“ virtue in resisting the temptations of
“ life. If he was not made in all things
“ like unto his brethren — if his nature
“ was not human, but divine, all the al-
“ lurements, which the world could have
“ presented,

“ presented, would have been utterly in-
 “ capable of exciting in him the smallest
 “ desire. In such a case, his not comply-
 “ ing would have been no example to
 “ us.

“ But the Apostle saith, that he *was*
 “ an example — that he hath given us an
 “ example, that we might follow his steps;
 “ and that he was tempted in all things
 “ EVEN AS WE ARE, and yet remained
 “ without sin. On the supposition that he
 “ was no more than a man, approved of
 “ God *, on account of his virtue and
 “ benevolence, his example in resisting
 “ every allurements to sin, appears worthy
 “ of admiration. In this view his con-
 “ duct is infinitely more worthy of praise,
 “ than it would have appeared, had he
 “ been possessed of powers or capacities
 “ different from those of other men.

“ My

* Acts ii. 22.

“ My dear ARABELLA,” said my Mother, with a gleam of joy in her countenance, “ it is a comfort to me, that I
 “ am not required to imitate a perfect
 “ angelic character, but a perfect human
 “ character; because I conclude, that
 “ since human nature, in one instance, at
 “ least, *did* arrive at such exalted virtue,
 “ as to obtain the highest approbation of
 “ the Deity, it is possible it may do so a-
 “ gain. But on the supposition that no
 “ human being ever attained true excel-
 “ lence of character, I cannot see with
 “ what hope of success we can aim at it.

“ You my dear Child,” she added,
 “ well know, that I have too much re-
 “ gard for the Redeemer, to say any
 “ thing which I conceive to be in the
 “ least dishonourable to him; and that
 “ I would even reject my present senti-
 “ ments concerning him, if could but con-
 G ceive

“ ceive that I could honour him in a
 “ higher degree, by embracing any other
 “ notions, without destroying the influ-
 “ ence of his example, or depriving the
 “ Deity of that glory, which he will by
 “ no means give to another. Were I
 “ to pray to Christ, as some do, under a
 “ pretence of honouring him, I should
 “ disobey his commands, and therefore
 “ dishonour him. For in reference to
 “ the time of his exaltation, he said to
 “ his disciples; In that day ye shall ask
 “ *me* nothing: verily I say unto you,
 “ whatsoever ye shall ask the FATHER in
 “ my name, *he* will give it you. † Christ
 “ always prayed to JEHOVAH, the
 “ God of Israel, and to no other: I
 “ would

† Those who think the exclamation of Thomas,
 John xx, 28, a sufficient authority for addressing
 prayer to Christ, should consult *Porter's Defence of*
Unitarianism p. 150, &c. — or Dr. Whitby's *Last*
Thoughts, p. 77. 2d. Edition.

“ would imitate his example with all the
 “ fervour of real piety. And when he
 “ perceived that it was the will of the Dei-
 “ ty, he should suffer death in confirma-
 “ tion of the doctrine, which he had
 “ taught, he submitted without repining,
 “ and said, *Not as I will*, be done, *but as*
 “ *thou wilt* ; and I am so well persuaded
 “ that the will of the Deity towards me,
 “ cannot be wrong, that I wish, in this
 “ respect also, to imitate the Redeemer,
 “ not only because he possessed the most
 “ exalted virtue, but also because he seems
 “ to have been distinguished of the Dei-
 “ ty, as an example to all who would
 “ obtain Salvation.

“ Our old Friend Sir *Balaam*,” ad-
 ded my Mother, “ was solicited to give
 “ his interest at an election, in favour of
 “ a Candidate, who, he was persuaded,

“ was more concerned for getting money
 “ by corruption, than for promoting the
 “ good of the country. The request was
 “ accompanied by an assurance of his re-
 “ ceiving a considerable advantage. But
 “ Sir Balaam refused, adding that being
 “ an independent man, he wanted neither
 “ money nor advantages; and therefore
 “ would not act against the dictates of his
 “ conscience.

“ On the same occasion Farmer *Tri-*
 “ *al*'s vote was solicited, with the offer
 “ of a considerable sum of money. But
 “ the poor Farmer answered, that the
 “ offer was very great, and that under
 “ the losses he had sustained the preceed-
 “ ing winter, the money would have been
 “ very serviceable to discharge the de-
 “ mands of his Landlord. Notwithstand-
 “ ing this, he would not obtain it by
 “ voting

“ voting against the convictions of his
 “ heart.

“ NOW ARABELLA” said my Mother, “ Do you not see, that the conduct of the Farmer, in this instance, was the most worthy of admiration, as he stood in need of the pecuniary assistance; but this Sir *Balaam* did not? In the same manner, doth not the example of Jesus appear more illustriously grand, on the supposition that, that he was made in all things like his Brethren of the human race; — yea infinitely greater than it would have appeared, if he had been any other than a *man*, approved of the Deity. The imitation of his example, or a sincere endeavour to imitate it, will be the foundation of comfort to my dear ARABELLA, when all earthly enjoyments take wings and flee away. The same sovereign good-

“ nefs which was fo highly pleafed with
“ the conduct of the Redeemer, will be
“ alfo fatisfied with your fincere endeav-
“ ours to follow him.” Of this Madam,
I am fully fatisfied, and this is one of the
great fources of my comfort.

SECT. VI.



S E C T. VI.

TH E sixth consideration, Madam, which, among the various vicissitudes of life, administers comfort to my mind, is that of the resurrection of Christ. Of the resurrection of the dead, I fear the most enlightened christians, have still but very imperfect Ideas. I have perused several things upon the subject, — some of which labour to prove that there will be a revivification of the same individual body, — others — that there will be only a restoration of the same individual consciousness, existing in some spiritual form, given it by the infinite power of God. But with this abstruse subject, I do not intend further to trouble my mind, as I have not been able to gain information

tion equal to the pains I have taken. I will therefore leave it to those who have more abilities to investigate it. I am content with the conviction which christianity hath impressed upon my mind, that I shall have a future existence, in a state of happiness, exactly proportionate to the capacities which I shall have acquired. For, whatever the mode of it may be, there will be a resurrection, both of the just and of the unjust.

I have often reflected, Madam, with pleasure on the many observations which my Mother made to me on this subject. Having been taking her final leave of a dying Friend, she once addressed me in such manner as this: “ My dear ARA-
 “ BELLA, it is very probable that I shall
 “ in a few years, quit this state of Exist-
 “ ence, and leave you behind, on the
 “ perilous sea of life. But I hope to
 “ meet

“ meet you again, in that calm region,
 “ where no wicked can trouble, and where
 “ the weary are ever at rest. I found this
 “ expectation on the resurrection of Christ,
 “ and on the hope, that you will, by the
 “ grace of God, persevere in that habit
 “ of virtue which you are now forming.
 “ Had I conceived the Redeemer to be
 “ of a nature different from our own, I
 “ should not have been able to see in
 “ *his* resurrection, any great probability
 “ of *ours*. I can see no analogy between
 “ the revivification of another order, of
 “ infinitely superiour Beings, and that of
 “ man. But if the most virtuous of the
 “ human race, so obtained the approba-
 “ tion of the Deity, as to be made the
 “ first fruit of them that have fallen asleep,
 “ there can be no improbability in the
 “ persuasion, that others shall follow in
 “ due time. But if no one of the hu-
 “ man

“ man race had ever been raised to life,
 “ the improbability would have still re-
 “ mained in its full strength. It is upon
 “ the full persuasion, that he, who on ac-
 “ count of his extraordinary benevolence
 “ and piety, obtained the honourable ap-
 “ pellation of, the only begotten Son of
 “ God, was restored into life, I found the
 “ hope of your revivification and mine;
 “ and of enjoying for ever this best image
 “ of myself, in the presence of the ALL
 “ BENEFICENT DEITY! This is the
 “ comfort which absorbs all my afflictions,
 “ and which makes the troubles of the pre-
 “ sent life appear unworthy to be com-
 “ pared with the glory which shall be re-
 “ vealed to us! — I shall there also meet
 “ my good Friend ELEONORA, who is
 “ perhaps this moment ascending the fair
 “ hill of immortal enjoyment! — Why,
 “ my dear ARABELLA, do the tears be-
 “ dew

“ dew thy cheek ? We should rather re-
“ jice on her account. For she assured
“ me, she wished to be released — to de-
“ part — and to be with Christ ! The
“ declaration seemed to proceed from
“ her very soul ! I could almost wish
“ that you and I were at present with
“ her.”

SECT. VII.



S E C T. VII.

A MONG many other considerations of inferior nature, Madam, I have one more to mention, which has proved the source of much comfort to my mind. It is — that all things contribute to promote the greatest good of those that believe. My Mother used to tell me, that she did not look upon the events of life as accidental, that they are all the effects of causes which may be traced to the great first cause ; and that he will take care that they all conspire to accomplish his great design — the final happiness of the whole creation.

“ If afflictions be my lot here,” she used to say, “ I am persuaded that, in the
“ end, they will be found to have been
“ convenient

“ convenient for me. If I had not been
 “ afflicted, I might have been a different
 “ kind of person; and, consequently been
 “ destitute of the comforts which, in gene-
 “ ral, I enjoy — and which I have in full
 “ prospect before me. When we are
 “ brought to behold things as they are,
 “ without a cloud between, we shall have
 “ Ideas very different from those which
 “ sometimes occur to us. We shall bless
 “ the hand which taketh away, some of
 “ those comforts which we expected to
 “ enjoy longer, as well as that which hath
 “ bestowed others which we did not ex-
 “ pect.”

“ The loss of Lucy LAMBETH was
 “ a great affliction to her Mother. But
 “ when she perceived the course which
 “ EMILIA LOVEWELL was pursuing, she
 “ ceased to mourn; being then convinced

H

“ that

“ that if Lucy had lived, her ruin would
 “ have been inevitable. Perhaps God
 “ took her away in mercy before her vir-
 “ tue was tainted.

“ In short, my dear Daughter,” ad-
 ded my Mother, “ make the new Testa-
 “ ment your companion and study. There
 “ you are told *that all things shall work*
 “ *together for good to them that love God.*
 “ The great affairs of the world in gene-
 “ ral, and ours in particular, are in the
 “ hands of the Deity; and I am persua-
 “ ded he can manage them much better
 “ than we can. I would not, therefore,
 “ wish to take them out of his hand; but
 “ would endeavour, practically, to adopt
 “ that sentiment of our Saviour, *Not my*
 “ *will, but thine be done, O Lord.*

I should have thought Madam that my
 tale must have ere this appeared tedious

to you, had not your attention seemed, all this time, to have been fully engaged by it. If I have not given you any real instruction, I have at least performed the task which you were pleased to impose upon me, *i. e.* I have pointed out the causes of my happiness. I have shewed that my comforts have risen from the education I have had the happiness to receive from the best of Parents—from the habit which that education hath formed in me—from the obedience it led me to give to the requirements of the gospel—from a full persuasion of the general benevolence of the Deity, which is freely extended to all—from the notions I have been led to entertain of the nature, and character of the Redeemer—from the persuasion, that the resurrection of the man Christ Jesus, is only a prelude to that of others; and from the belief that all things, in the con-

duſt of providence, are right, and will finally ſecure the general good.

Having thus come to the concluſion of my tale, you will permit me, Madam, to ſay, that I feel a degree of pity for thoſe perſons, who, becauſe they have embraced the ſentiments which were deemed orthodox, in the darker ages of chriſtianity, ſeem to think that they alone enjoy chriſtian comforts. At the ſame time I wiſh not to deprive them of their partial comforts, but that they may come to experience thoſe which are more extenſive and complete. The comforts I have mentioned are ſatisfying to me, and I pray, I may be able ſo to improve them, as to be counted worthy by ſovereign Grace to be admitted to the participation of that future happineſs, which the DEITY
hath

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hath still in reserve, for them that love
him.

CHARITY



CHARITY IN JUDGING.

ALL-SEEING God; 'tis thine to know
The springs whence wrong opinions flow,
To judge, by principles within,
When frailty errs and when we sin.

Who among men, high Lord of all,
Thy servant, to his bar shall call?
For modes of faith, judge him a foe,
And doom him to the realms of woe?

Who with another's eye can read,
Or worship by another's creed?
Revering thy commands alone,
We humbly form and use our own.

If wrong, forgive, — approve, if right,
While faithfully we seek thy light;

And,

And, cens'ring none — are zealous still
To follow — as to learn thy will.

When shall our happy eyes behold
Thy people fashioned in thy mould,
And charity their lineage prove,
Deriv'd from thee, O God of love ?

Then shall arrive those days foretold
By sages, who, in times of old,
Fore-saw the spread of Jesu's cause,
His blessed word → his heav'nly laws.

Then shall thy will on earth prevail,
Then malice shall no more assail
Those souls, who burn with ardour still,
To know and to obey thy will.



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